THE PACIFIC

VOL. LXII SAN FRANCISCO AND BERKELEY, CAL. JUNE 12, 1912. No. 24

Pac Theo Sem
Reading Room

A PRAYER

O God, our Father, if we had but truth!
  Lost truth—which thou perchance
Didst let man lose, lest all his wayward youth
  He waste in song and dance,
That he might gain, in searching, mightier powers
For manlier use in those foreshadowed hours.

If, blindly groping he shall oft mistake,
  And follow twinkling motes,
Thinking them stars, and the one voice forsake
  Of Wisdom for the notes
Which mocking Beauty utters here and there,
Thou surely wilt forgive him, and forbear!

O love us, for we love thee, Maker—God!
  And would creep near thy hand,
And call thee "Father, Father," from the sod
  Where by our graves we stand,
And pray to touch, fearless of scorn or blame,
Thy garment's hem, which Truth and Good we name.

—Edward Rowland Sill.

THE PACIFIC

Established 1851.

Representative of the Congregational Churches of the Pacific Coast. Subscription price, $1.50 a year.

Published weekly by the Publishing Co. of The Pacific, at 447 Minna Street, San Francisco.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the Act of March 3, 1879.

W. W. Ferrier - - - - - - - Editor

2716 Hillegass Ave., Berkeley

WHAT THE UNITED STATES WILL WIN THROUGH HER BENEFICENT ADMINISTRATION OF THE PHILIPPINES.

All that Singapore and Hongkong have done for England in the Far-Eastern trade, what Germany is hoping to gain commercially from her hard-wrung concessions at Hankow, and what Japan is industriously working for through her foothold at Mukden and the prestige of a victory over Russia, Governor General Forbes of the Philippines believes that the United States will win through her beneficent administration in that country.

This is his conclusion after nine years of service there as a member of the Philippine Commission, as secretary of commerce and police and as governor-general for two years. Recently he was the guest at a dinner of one hundred and fifty representative men of the City of New York. We summarize the Governor-General's remarks:

England was the first of the great commercial nations to profit by the advantage of a base in the Far East. Singapore and Hongkong, free ports, have given her merchants the vital advantage of distributing points at the door of the Eastern markets. Germany has sought an equal advantage by the concessions at Hankow wrested from the tottering Chinese Empire, and Japan taxed her credit and resources to the utmost to wrest a footing on the Asiatic continent from Russia. In commercial advantages the Philippines, Governor-General Forbes believes, rank second only to Japan's position at the door of awakening China.

Like Japan in Manchuria and Korea, the American merchant will have a market, capable of vast development, in the Islands themselves, and from this distributing point, as it is developed, the great market of the new China will be only two days away.

"Now that China is beginning to find herself," he declared, "and the great inert body of four hundred millions of the finest laborers in the world wakes up with untold, untouched resources and the latent power of making themselves a factor of vast importance as a producer of things wanted by other countries, one cannot but begin to ponder on what the commercial importance of the Pacific will become in the future.

"In the past the Mediterranean was the greatest theatre of the world's commerce. In the present the Atlantic has taken and holds the foremost place. The Pacific will of necessity become the great theatre of the future. When that time comes it will be impossible to compute the immense value of having a people like those of the Philippine Islands in friendly commercial relations with the United States. Years of free trade will have brought about direct lines of communication and vast warehouses filled with manufactured products of this country. The Philippine Islands will give the United States a vantage point from which to reach out and get the important share of this Oriental trade, which it would obtain with much greater difficulty, if at all."

There were points in this situation, says the New York Times, which, as an official, the Governor-General could not with discretion touch upon, but that they are of incalculable importance in the ultimate working out of the commercial salvation of the United States in the East was unmistakably evident from the appreciation with which Mayor Gaynor's contrast of our position in the East with that of our European rivals was received by the Wall Street men who were the Governor-General's hosts. The Mayor was a guest at the dinner and an absorbed listener. He pictured an awakened China as demanding retribution from her exploiters. Europe's foothold in the empire, he pointed out, might be endangered, but our hands are clean of forceful aggression. It is this record of good will which far-seeing business men who have already begun to risk their capital in the East are counting on to insure its safety and eventual increment.

Most of the commercial growth of the Philippines has taken place since "Imperialism" has dropped out of sight as a political slogan.

It may be a surprise to hear that the natives are now pro-American, though retaining their aspiration for independence. Governor-General Forbes lays this attitude of friendliness to the fruits of prosperity.

"Since the passage of the Payne bill, opening the markets of the United States to the free entry of Philippine products," he said, "the natives have had an increase of prosperity so remarkable that they recognize a new day dawning for the people of the Islands. As is usually the case with better times, there has followed a vastly improved condition of public order, a better feeling among the merchants, and much better relations between Filipinos and Americans."

Colonel Heistand of the United States Army, who recently returned from Manila, is enthusiastic over the future of the islands. He gives account of progress in every walk of life, of vast enterprises that are awaiting the coming of capital, which he hopes will be American capital, of head-hunters and fierce religious fanatics, who have responded to the call of civilization, of splendid schools erected where none stood before, and of thousands of little Filipinos who are apt scholars, of lands that can support 200,000,000 people where only 7,000,000 now live, of almost unlimited manufacturing opportunities, and, finally, of an American system of Government that has already won the respect and is winning the love of all the people in the great archipelago.

Col. Heistand says: "If the United States had accomplished nothing since the Declaration of Independence except what has been done in the Philippines, that accomplishment alone would be a justification for the Nation's century and a half of existence."

"To me the atmosphere of enterprise and progress was the charm of the islands. Everywhere, and on every hand, in city and province, there was something being done for the uplift of country people. New roads, new bridges, great irrigating progress, new schoolhouses, new municipal buildings, new hospitals, railroads extending in all directions, water and electric light and power plants under construction, machinery taking the place of the slow hand labor. I confess to partaking of the enthusiasm, and I enjoyed participation in it all.

"The development on educational lines has been exceptionally satisfactory, and much more instruction is now being given in manual training and agricultural science than formerly.

"This has been brought about by a complete change in the mental attitude of the Filipinos. Formerly they sought to become clerks, but now they have come to regard labor as dignified.

"Business conditions too are good, and great opportunity exists for the investment of capital. I am surprised that American capital does not seek the Philippines. Especially is the manufacturing field open. It is almost a fact that nothing is manufactured in the Philippine Islands where enormous quantities of manufactured goods are used. Yet the islands possess enormous resources in raw material with plenty of cheap fuel and plenty of intelligent labor.

"The Filipino laborer is up to the world's average if he receives anything like fair, honest treatment."

THE NEW CHINA

From the Missionary Standpoint.

At the recent meeting of the Congregational Union of England and Wales the Rev. W. H. Rees of Peking, China, gave an address on "The New China," for the following synopsis of which we are indebted to the British Congregationalist:

To speak of the changing conditions in China when one has been away from the Empire for eleven weeks is almost impossible. It is a lightning change that is taking place throughout the Empire. On October 10th last the torch was first applied to the latent forces of revolution in Central China; on February 12th of this year the Empress Dowager and the boy Emperor issued three decrees which revealed the very astute mind of the Chinese for not saying too much, and the ingenuity with which they can save the face—for the "face" in China is a commodity of far greater value than the conscience and even life itself. And from that point the Manchu dynasty ceased to exist.

It should be remembered that the Republic was promulgated by Imperial decree; the Emperor retired gracefully, decreeing at the same time the calling into existence of the Republic. In the brief space of five months China deserted the heights of an absolute monarchy, descended into the valley of suffering and blood, and emerged again to climb the steep steps of republicanism—a Land of Promise which perhaps for long years to come will not flow with milk and honey. If China is to emerge into the full light of national liberty and freedom she needs above all else the rising of the Divine Sun to dispel the gloom and cheer her along the clammy road.

Whence Came China's New Vision?

This nation of 400,000,000 people, conservative to the extreme, with eyes at the back of their heads, always intent on the hoary past, with a civilization before Rome and Greece came into being; how is it this nation desires to break away from the thralldom of the past, to start on a career of new life and vision and promise? Can it be that the movement is a part of the great world-wide movement, and upheaval, and transformation? In the East as in the West, human society seems in a state of flux, and the forces at work seem complex, breaking upon the world with tragical suddenness, and accompanied by profound and intense manifestations.

Links in the Chain.

Taking a broad view of the movement in China, we fancy we see some of the links in the chain. First, the abject poverty of the people. They have for ages been tied to a machine the cogs of which have ground them down with remorseless cruelty. Then, the long antipathy between the Manchus and the Chinese. Then, again, the students in Europe, Asia, and America and Japan have introduced into the army and the navy and the schools a leaven of ideas and high aspirations. Further, the war of 1903-4 revealed the weakness of China and the strength of the new power. Later the success of Japan against a Western power impressed upon the Chinese that radical changes were essential if she was to take her place side by side with Japan. Then last year came the nationalization of the railways without any reference to the wishes of the people.

An Evolution, not a Revolution.

These are a few of the many causes which led to the revolution in China—no, not revolution, but evolution, for that it has been.

Further, the missionaries have had an ever-widening influence upon the minds of the people. Other great forces were the Christian newspaper and the distribution of the peerless Word of God. These have had an incalculable effect in moulding the thoughts of the people. Medical missions and asylums and homes have given the Chinese a new sense of the value of human life. When our Dr. McFarlane spent the whole night attending to a poor beggar who was covered with filth and sores, and saved his life, one of the bystanders said, "That is Jesus Christ." The heroic courage of the missionaries in the face of death has changed the hearts of thousands of the Chinese and opened their eyes to the reality of their faith in the unseen God.

The Leaven of Christianity.

Then the elevation of women and the respect which Christians manifest towards them have awakened a new idea of the betterment of human life. The leaven of Christianity has entered into all spheres of life. Some of these improvements are the rich fruit of missionary labors, the rich clusters growing on the tree of Golgotha.

Sunday is observed throughout the land; that is, the schools and colleges are closed. Then China has a legal code and a jury system, and the opium traffic will soon cease to exist throughout the whole empire.

The Impact of Christian Education.

The impact of Christian education has pulverized the old notions, so that the ancient system which held sway for millenniums is no more. Today there are schools for girls of China, a thing unheard of a few years ago; there are also training homes for the womanhood of China. Then, again, there is the anti-foot-binding movement, which is of more than physical significance. It is a confession that the women of China have as much right to the same standing as men. In China there are problems which cannot be solved without the assistance of an enlightened womanhood—the problems of domestic slavery, concubinage, and marriage reform.

But behind and above and through all these strange and fascinating developments in China we see the almighty hand of God moulding with unerring accuracy the destiny of the nation which is soon to be one of the greatest and most formidable in the history of the world. There is a thread of scarlet running through the web of God's own weaving, illuminating, emancipating, regenerating, transforming and saving China.

Three days before I left Peking I had the privilege of a conversation with an official who is very near the President of the Republic, and I asked him when he thought the revolution would begin. He replied, quoting the words of one of the foreign ministers in Peking, "It began when Robert Morrison landed at Canton."

The Future Outlook?

Now what of the future? God has wrought such wondrous things in China in the past that we have reason to believe He will work still greater things in the future. China is in the state of adolescence; she is learning her strength and beginning to know how to use it. To the British people I would say, "Trust China, trust your missionaries there, and trust the other people, too."

Constitutional government is wholly contrary to the teaching of Confucius, and there may be some reaction in favor of the Manchus. Hence there is great need in China for political education in order that the nation may attain stability. Trust Yuan Shi-Kai and the Prime Minister—the prime mover in the anti-opium crusade and the true friend of progress—who, when my daughter taught his children, allowed her daily to give Bible lessons to the children and permitted her to ask God's blessing at every meal.

Not only is there a new China, but a new Chinaman in front of us. The time for pitying or hating China has gone by. It is time to love her, and that is the only way to win her. Let us look upon China through the tears of the Savior Christ.

Wanted: A Chinese Church.

Let missionaries taboo all attempts to model the Chinese churches on Western lines. China has her own peculiar needs and aspirations, and we must recognize them. The Chinese leaders are looking forward to a Chinese Church; let us see that they have it. Let us get rid of the suggestion that the Chinese Church should be subject to a foreign ecclesiastical bondage. Some of the foremost men in the new government are Christians, and these men who have freed the nation from the yoke of the Manchus are not likely to submit to an ecclesiastical yoke in their religion.

A REMARKABLE GATHERING IN CHINA.

Some of the Things Showing a Great Religious Awakening.

The Rev. S. Evans Meech, of the Union Theological College at Peking, describes in the British Congregationalist a recent meeting in China which was far in advance of anything of the kind theretofore. His article was in part as follows:

Another illustration of the changes taking place in China has been witnessed to-day (April 25th). The scene was a mat shed or awning situated at the junction of a busy side thoroughfare with one of the main streets in the city of Peking. At the entrance were displayed the new flags of the Chinese Republic. Within were other flags—American and English, as well as Chinese. On the wall at the back of the platform was a life-size portait of John Wanamaker, of Philadelphia, one of those men who devote not only their wealth, but their energies as well, to the cause of humanity and its elevation into fellowship with Christ. The occasion was the laying of the foundation-stone of a large block of buildings which are being erected to be the headquarters of the Chinese branch of the Young Men's Christian Association. This work is made possible through the generosity of Mr. Wanamaker.

On the platform were gathered a number of men who are making names for themselves in the new China. The President of the Association was in the chair. He is engaged in teaching at the Peking University, which is to be carefully distinguished from the late Imperial University, inasmuch as it is a Christian institution, founded through the endeavors of the missionaries of the Methodist Episcopal Church of America. The most important figure was the Premier of the new Republic, Mr. T'ang Shao yi. On the extreme right was the Rev. Ch'eng Ching yi, pastor of a Chinese church, which will, it is hoped, before long be the first attempt in Peking towards the establishment of the Church of Christ in China. Next him sat Sir. John Jordan, the British Minister. Then Dr. Eliot, President Emeritus of Harvard University, at present on a visit to the capital. Another was Mr. Calhoun, the American Minister. Between the two representatives of foreign powers sat Dr. W. W. Yen, Under Secretary of the Foreign Office. Others were Mr. Ts'ai, the new Minister of Education, Dr. Moses Chiu, Professor in the National University, Dr. C. T. Wang, appointed to the Ministry of Agriculture, but unwilling to undertake the duties of that office, believing that he is called to work more directly for the spiritual advancement of his people; Dr. W. A. P. Martin still vigorous after his eighty-five years of active life; Mr. T'ang K'ai sun, whose name has been so much before the public in connection with the opium commissions, and lately returned from the last Conference, at which he was one of the representatives of his country; and others. One interesting feature of the company on the platform was that, with the exception of the chairman, Pastor Ch'eng and Pastor Jen, of the American Board Mission, all the Chinese present were in foreign clothing mostly black frock coats, and the usual accompaniments of a gentleman's outfit.

After the reading and prayer, Mr. Ch'eng was called on to speak. He gave an eloquent address on part of the emblem engraved on the foundation stone, which represents the aim of the Association, showing a triangle, on the three sides of which were the words, body, mind and spirit. He set forth the object of the Association as being the improvement of the whole of man, culminating in his spiritual regeneration and the realization of his relation to God. Dr. Yen, who received his education in England, spoke in English, and gave a very well-finished speech on the new China. He pointed out that those who had now come to the front were mostly young men who might be lacking in experience, but were fitted to undertake the duties which lay before them in the new Republic. The future was in the hands of the young men, and therefore it behooved them to fit themselves in every way that lay in their power. They must care for the welfare of their bodies, educate their minds, and develop their higher natures. If they succeed then China will flourish. If they fail the country will fail also. He stated that he was there as the representative of President Yuan, who sent through him his regrets that he could not be present, owing to the pressure of public engagements, but wished to express his best wishes for the welfare of the Association.

Mr. T'ang Shao yi was then presented with a silver

trowel, and requested to lay the foundation stone which was suspended over the spot it was to occupy. A copper box had been prepared in which were put copies of various magazines and pamphlets setting forth the objects of the Association, the papers of the day, postage stamps and a small silk flag of the Republic. This box was then placed in a cavity beneath the stone, which was lowered to its position after Mr. T'ang had spread the mortar. The stone was declared to be well and truly laid, and with a few words of good wishes for the work of the Association Mr. T'ang resumed his seat. Short speeches were next delivered by Dr Eliot and the American minister. The secretary of the Association, Mr. Fei Ch'i hao, read telegrams of congratulations received from Hankow, Honkong, Nanking, far away Ch'eng tu, and Shanghai. He also called for short speeches from a representative of the Tientsin Y. M. C. A., and from Dr. C. T. Wang. The latter spoke with great vigor and earnestness, and in the course of his remarks pointed out that the source and foundation of all progress, whether in individual character or in national life, was in the Bible, a copy of which had been put beneath the foundation-stone and which represented the foundation of the work of the Association. The Minister of Education was asked for a speech, in which he naturally laid great stress on education as a source of power, and also wished well to the work to be carried on in the new building. Dr. H. H. Lowry, president of the Peking University, added a few words of congratulation, and then Mr. Fei called on the youngest of the friends present to speak, and Dr. Martin at once responded He repaired an omission in the previous speeches by referring to Mr. Wanamaker, and the noble work he had done on behalf of the young men of all lands.

Such is a glimpse into the new China. Six months ago no such gathering would have been possible. There would have been a gathering, of course, and a stone-laying, but the highest in the land would have been unrepresented. No men high in office in the Empire would have made speeches in which the insistence would have been prominent of the need for the cultivation of the spiritual life.

CHINESE DO NOT TAKE TO BEER.

According to a report by Consul General Anderson of Hongkong to the bureau of manufactures at Washington, the Chinese do not take to beer.

He states that one corporation organized at Hongkong with foreign capital, largely from Honolulu, recently has proved unsuccessful, and that the outlook for better fortune for similar concerns is by no means inviting.

The Honolulu capitalists, Mr. Anderson says, erected a brewery of the most modern type near Hongkong three years ago, and lost money from the first day of business. The concern, which had a capital of $500,000, has now gone into voluntary liquidation, and is attempting to sell its plant. Mr. Anderson points out that while this plant and its product were of the best of their kind, the plant having a capacity of 100,000 barrels of beer annually, the real obstacle in the way of the firm's success was the failure to attract the patronage of the Chinese.

"For a time," continues Consul-General Anderson, "there was reason to expect the successful introduction of beer among the Chinese of Hongkong. Sales of the company's output increased considerably, and growing popularity gave some practical ground for anticipating a change in Chinese tastes. The concern also operated an ice factory in connection with its brewery, and income from this source lent some support to the business. The fact finally became plain, however, that for the time being the Chinese do not take to beer.

"There is a considerable consumption of foreign beers among foreigners in Hongkong and in the Chinese ports deriving their supplies through Hongkong."

While beer has thus failed to find or fill any very large Chinese want, many other foreign goods, and American goods particularly, are eagerly bought. United States Consul Julean H. Arnold, at Amoy, reports that there has suddenly arisen all over China a demand for foreign clothing, shoes, hats and underwear.

Condensed milk is coming to be very much in demand now in China. The Chinese do not raise milch cows, but are everywhere learning the use of milk.

THE CHURCH'S CURBING OF CRIME.

An Interview With A Brooklyn Judge.

The following by Judge Fawcett of Brooklyn, New York, is a strong argument for Church and Sunday School. It comes from one who finds a basis for it not in sentiment but in the hard, cold facts of human nature as they are revealed to him in an important criminal court.

He said recently to an interviewer:

"Approximately 2,700 cases have been brought before me in my five and a half years of service on the bench, and of these prisoners 42 per cent, have been between the ages of 16 and 21, which, by the way, is somewhat startling, isn't it?

"I have asked each young defendant if he was a member of or an attendant at a Sunday school, and I never have been answered 'yes.' Many have attended Sunday school at some period in their lives, but investigation shows that they have been out of such worthy influences for long periods before yielding to temptation and turn to crime. Where could the Men's Religion Forward Movement find a better argument than that?"

But this told only his opinion of what the church can do for youngsters. I asked him what his court experience indicated that religion does for adults. His answer was as striking and emphatic.

"Since I have been upon the bench," he said. "I have never had to try a man who was at the time of the alleged offense or ever had been an active member of a church.

"I do not say that churchmen never go wrong; one does occasionally—and when one does there is a hue and cry. It is as if the public thought he sinned because he was a churchman, not in spite of his church membership, which is absurd. There are likely to be black sheep in any flock, but no black sheep from any church flock ever has strayed into the prisoners' dock in my court, and not many such stray into prisoners' docks in other courts. In studying court records I have noticed that when church members are arrested they usually find it possible to prove their innocence.

"And, incidentally, this proves the practical value of church membership. The innocent church member who has been arrested finds no difficulty in establishing the merit of his character through the testimony of citizens whose standing will be recognized in court—in other words, through that of fellow-church members. That provides a

purely selfish reason for church membership. There are many other reasons, every one a good one. I believe the present impulse, crystallizing in the Men's Religion Forward Movement and in other large religious manifestations, to be one of the best signs of modern times.

"But I have studied, more especially, the relations of the Sunday school to youthful morals. I have been practicularly interested in ascertaining why boys who had at one time been in Sunday school should, later on, drift into crime. I have learned that in almost every instance the substitutes which such boys had discovered for the Sunday school had been street corner gangs, the three-cent pool rooms, or saloons."

"Why did they leave Sunday school?"

"Many of them became possessed of the idea, they told me, that they were too big to go to Sunday school. It will be noted that not one of all these boys who thought they were too big to go to Sunday school proved, in the end, to be too big to fit into a felon's cell.

"I believe in Sunday schools. When, by means of suspended sentences or other merciful devices I have seen fit to give young prisoners opportunities to lead better lives in freedom, I have in every case insisted that the first thing they must do, if they chanced to be ex-attendants at Sunday school, must be to once more join the classes and regularly meet with them. When I have shown mercy to a boy who never has been in a Sunday school I have insisted on his joining one at once.

"I have, of course, also required that such boys must find work and stick to it, must remain home evenings, and lead, generally, clean and decent lives, but I have made Sunday school attendance as rigidly obligatory, and I thoroughly believe that it has done as much as, if not more, than anything else toward helping to stay straight the boys who have gone wrong but have repented.

"I do not always trust such boys entirely; I make sure that they redeem their promises; I learn what churches are located near their homes and then enlist, in the service of reform, their pastors and the teachers in the Sunday schools."

"Have the churchmen ever failed in their co-operation with you in such cases?"

"Never. On the contrary, every minister, priest, rabbi, or Sunday school teacher, of whatever denomination, whom I have had occasion to address in behalf of young men needing help has helped without delay and with an earnestness which speaks well for the unselfishness and the devotion of our time and our community."

"And has such work been generally effective?"

"Magically so. That religion has lost its potency as a reformatory influence is a false idea. The boy backslides very rarely who has been in trouble and got out of it by promising to go to Sunday school and whose Sunday school teacher and pastor have buckled down to help him fight his fight, as they invariably will if his case is called especially to their attention. Indeed, he backslides almost never; I had nearly said he never does."

"Your experience with crime and criminals has, then, led you to believe the Church to be as great a moral influence to-day as ever, notwithstanding the attacks which have been made on it in recent years?"

"Emphatically yes. The influence for good of the modern church is greater than the church's influence ever was before. The church has grown amazingly as the world's wisdom has increased, all statements to the contrary notwithstanding. Careful statistics prepared by the Rev. John F. Carson, of the Presbyterian General Assembly, and pastor of the Central Presbyterian Church of Brooklyn, presented March 16, of this year, to the Republican Club of New York City, showed that the membership of the churches in the United States has increased at the rate of 4.6 per cent, greater than that of the increase of population. He also presented the amazing fact that eight churches were inaugurated in this country every day last year, and that every day thirty saloons went out of business.

"This indicates unprecedented church growth in this so-called irreligious era. It does not seem to show that in these days religion has become unpopular. It scarcely indicates the truth of the unpleasant statement some are fond of making, that modern man has 'outgrown his religion.'

"Twenty-five or twenty-six years ago last January I attended the opening meeting of the Janes M. E. Mission, on Evergreen Avenue, Brooklyn. There were less than twenty in the Sunday school, counting both scholars and their teachers. Since that day that congregation has developed into the Bushwick Avenue Central M. E. Church. For many years I went there, as a pupil, to the Sunday school, and later I acted as a teacher for five years. In January, 1911, it was my privilege to address in the new and larger edifice a Sunday school of more than 4,500—the largest in the world, not excepting even the famous Wanamaker Sunday school in Philadelphia.

"That scarcely indicates that Sunday schools are obsolute; what I have said about their influence upon young men would scarcely be accepted as an evidence that their power for good is waning.

"These are among the reasons why I cannot believe religion to be losing hold upon the people. Reports from colleges show the number of their students who are openly affiliated with the church to be continually increasing in its ratio to the total of attendance.

"Furthermore, and perhaps this is the most important fact of all, church influence, which in the old days, was largely confined to the affairs of the church proper, is now extending widely, covering a field of charity so broad as to be almost all-embracing, entering and purifying business much more extensively than most people guess, and having its distinct effect on politics.

"The chief worker in the greatest reform campaign New York City ever knew was a clergyman; his principal coworker was a brilliant lawyer, now properly rewarded with a place of honor on the bench. I speak of course, of the famous Parkhurst-Goff struggle for decency and right.

"With the passage of each year church influence on politics increases. There are more clergymen in politics than ever; there is almost constant discussion in the pulpit of political matters; nearly every modern church has its men's club, and these men's clubs, at least in Brooklyn, are becoming a real power for general good—for good laws and good men in office, for general efficiency, which definitely means good government.

"It is through these men's clubs that the church comes into direct contact with legislation—city, State and National—and that contact is a fine sign of the times. I have especially in mind, for one thing, the idea of the direct primary. 'Bud,' in 'The Hoosier Schoolmaster,' was astonished when he found he could, in the course of everyday affairs, 'put in his best licks for Jesus Christ.' Men throughout

this country, have been progressing through a similar astonishment as they have found that, through the churches, they can put in their 'best licks' for decent government. But they are learning this, and they are taking full advantage of the knowledge.

"I go about a good deal to the men's clubs of the churches, to deliver addresses upon one topic or another. I find their membership to be made up, not of milk-and-water youths and doddering old men with a foot, each, in the grave, and nothing left to live for on this earth, but of energetic, fine chaps of all ages, among them, always, the best men of the neighborhoods in which the churches are located.

"I find among these church club members the people's chosen representatives in the legislature, lawyers, judges and other office holders, and men of all vocations who are active in politics. Borough President Alfred E. Steers, of Brooklyn, Judge Stephen Callahan, Judge John Farar, Judge George Freifield, Commissioner Bemis B. Pounds, Naval Officers Fred J. H. Kracke—these are types of a large class of membership in Brooklyn's church men's clubs. They attend their meetings and believe in them. They are getting hold of the young men and helping them, they are teaching older men how best to help the boys—how best to meet the new conditions which have sprung up to surround youth.

"It is a problem needing study. What I have said of the percentage of the prisoners who come before me whose ages are included between sixteen and twenty-one shows that.

"One of society's great problems now is the necessity of learning how to better control youths in their 'teens.' The boy who can be kept straight between his twelfth and his twentieth birthdays is very likely to stay straight between his twentieth and his nineteenth, for the habit of being straight will have been fixed in him by the time he has reached twenty. After that he isn't likely to break loose and go off at a sorry tangent.

"If, during these years, our boys are kept in churches, in Sunday-schools, in tabernacles, they will not only find in them the necessary guiding and controlling influences, but, through the operation of these influences, they will learn wise self-control. There can be no doubt of this. I am not talking sentimental twaddle; I am talking good horse sense—the sort of sense which my five years as a criminal Judge has taught me."

"What have you found to be the principal causes of crime among the young men who have been before you?" I inquired.

"Setting aside heredity, which is the greatest and the most discouraging," Judge Fawcett answered, "the most prolific causes of the crime I come in contact with are ignorance, poverty, corrupt surroundings, and, above all, idleness. The willingly idle people, be they rich or be they poor, are, I fancy, the most dangerous elements in our community and in all society. They include the majority of those committing crimes.

"The tendency of these days is to wipe out the conditions which permit ignorance and poverty and to correct corrupt surroundings, therefore the tendency is to decrease those classes which most numerously recruit the army of our criminals. This makes the situation very hopeful.

"But there are some bad signs of the times, and among those which my experience upon the bench have emphasized is the growing laxity of parental control. A curious problem is presented here. Society is doing much for the young person, with schools which teach everything, from addition to athletics, with Sunday-schools which in many ways are big and broad and fine, and out of this very good has grown an evil—for there are certain parents who, seeing that society is doing so much, themselves refuse to do anything whatever. They find excuse for individual neglect of duty in the general public's energy.

"It is not only the parent's duty to see to it that his child goes to the public school and Sunday-school, but to go with him to the latter. This the modern parent is not doing, probably, as generally as did the parents of a generation or two back."

"Is the population movement from the farms to cities increasing or decreasing crime?" I asked.

"City people are not, naturally, any worse than country people, for, of course, humanity averages. There are more temptations in the city possibly, although I am not absolutely sure of that. Records of wrongdoing are more carefully kept in city than in rural districts, and perhaps this may lead us into saddling on the city some condemnation which it does not merit.

"In the country, as well as in the city, society is infested by men and boys anxious to live without working, and in the country and in the city it is these who furnish the recruits for the criminal ranks. They are ruinous to society, a drag on business, the dregs in the cup of life. The penitentiaries and jails are filled with boys suffering there the pains and penalties of idleness. It is now as true as ever that work is the weapon of honor. Only with it can the battle of life be fitly fought and won.

"There are too many boys who want to make or get a living without earning it. Their idleness prevents their moral growth as certainly as it prevents their muscular growth."

"Is there, then, an actual decrease in the general spirit of industry?" I inquired.

"I am afraid so."

"What has caused it?"

"Too much exhibited luxury, perhaps; too much talk in certain newspapers of get-rich-quick attainments, too much fiction of the same sort in some magazines and on the shelves of the book-sellers.

"The liquor traffic, too, is something we must soon think of seriously. Every Judge upon the bench is sure, whether or not he says so, that it must ere long be taken up, not from a sentimental, but from a practical point of view. I have frequently been suspending sentences of boys and men upon condition that they take the pledge. In five years I have probably suspended one hundred sentences upon this condition. I have made the taking of the pledge as impressive as I could, and I have the means at hand of ascertaining whether those who take it keep it."

"How often is it kept?" I asked.

"In ninety-nine cases in each hundred," was the surprising answer. Nearly all those who take it, it must be understood, are occasional drunkards—men and youths who have been drinking, not because the habit has enslaved them, but more or less, through chance, generally through the mistaken thought that drinking pleasantly promotes good fellowship. The taking of the pledge, in

many instances I have observed from the judicial bench, has changed men and boys from social menaces into honest, useful members of the human family."

OVER THE STUDY TABLE OF A BEGINNER.

(A Pacific Coast pastor has the following resolves over his study table, to be used before the making and preaching of each sermon. He says that he doesn't keep them; but they are helpful, being something toward which to aim.—Editor.)

1. I shall have in mind at I write the plain people of the congregation—those whose lives have been shaped more by common human experiences than by special training or peculiar environment.

2. I shall have something to say about a verse in the Bible and proceed to say it until those who are to hear it will clearly understand my meaning. Then I shall stop.

3. I shall use simple words but shall try to make each word fit snugly the idea I wish to bring out. Of each phrase, sentence and paragraph, I shall demand that it contribute an individual idea not contributed before and that in direct line with the movement of the sermon.

4. After I have written the sermon I shall put the following questions to it:

(a) Is it interesting? Will the thought hold the attention of the average hearer? (b) Does it represent from start to finish my own ideas and experience touching the thing set forth? Is there anything in it artificial, put there for a fancied effect? (c) Is it calculated to help the ordinary man or woman either to a deeper moral resolve, to a more stable faith, or to a better understanding of life? (d) Will I be able tomorrow to say the same things in my own home or to a friend without being ashamed of them, or have I allowed them to be too highly colored by the made-up atmosphere of the church? Will all these thoughts feel at home in the common light of Monday?

5. From the outset of the sermon till its close I shall speak directly to the people in front of me, keeping in mind that they are desirous of hearing what I am about to say and will listen to every word till I conclude.

6. I shall not allow the tone of my voice or the accent or inflection of a single word to be fashioned by the fact that I am a minister, or that I am in church, or that I am giving a sermon. I shall use my voice and gestures solely to translate my thoughts in the clearest fashion to the men and women in front of me.

7. I shall use no word which I do not know how to pronounce correctly and I shall know the exact meaning of every word I do us.

8. As soon as I have finished the sermon I shall put it out of my mind and direct my energy to the next task.

BEGGARS IN ITALY.

S. W. Hassell.

We hear a good deal about Italian beggars in our big cities, and everyone who has traveled in Italy can tell stories of the children over there who meet one at every turn in city and country with outstretched hands and say in a soft voice, "Uno soldo," "One cent."

It would seem as though they had been taught to say it in their very sweetest tones and to look up at the tourist with their most bewitching smiles.

It would take a pocket-full of coin to give to everyone who asks, but it takes a good deal of hard-heartedness to obey the rule of the guide-books and "never give money to beggars."

A fine old gentleman, an American, told me that one day years ago he had grown impatient, so many beggars had met him, and he spoke rudely to one little girl. Then he said she looked at him with her big eyes full of tears and that in all the years since he could never forget her sad reproachful face.

One thing seems even harder than refusing the children, and that is to say, "No" to some of the mothers who ask for money.

On the steps of Piazza Esedra in Rome I met a poorly-dressed woman carrying a little baby, while two other miserable-looking children were clinging to her skirts.

She kept repeating the word which means "hungry, hungry," and pointed with her finger to the three little months. It would have been inhuman not to listen to her Of course, gave her a coin. An hour later I walked up the same steps again and there she stood pointing to the same mouths, and still saying, "Hungry, hungry." This time I disappointed her. When our little company of Americans talked things over at dinner that evening, five of us confessed that we had given her money that day, enough in all to feed a small family well for a week.

The next day one of our number watched for her. He said he was "studying social conditions in a scientific spirit." She was at her post, pointing to the mouths of three children and crying, "Hungry, hungry," but,—**the children were not the same children.**

After that it was easier for us to believe that a beggar woman sometimes borrows children, takes off their comfortable clothes and dresses them in rags. Perhaps it is true, as we were told, that parents are glad when a deformed or dwarfed child is born into the family, because it will help them to get money.

But I want to tell you how one Italian boy surprised me. I was walking with a companion up one of the valley-roads that leads out from a village on the Riviera.

In an hour's time ten or a dozen children had asked for money or tried to sell us a little bunch of the wild flowers which were growing at our feet.

A little boy came running up with a handful of the blossoms carefully tied. "Uno soldo," he pleaded. "Very pretty," I said, "but I have no soldo." "Soldo niente. Soldo niente," he repeated. Then he urged me to take the flowers. "Soldo niente," I said. "Soldo niente," he repeated and pushed them at me again. When I tried to pass him he stepped directly in front of me again and again, and almost laid the flowers on my arm.

"Soldo niente, soldo niente," he shouted, "fiori, fiori, prego." (No solo, no solo, the flowers, please). Then he dropped the flowers into my hand and ran away past me before I understood what he meant.

Fast as his little legs could carry him he ran, not stopping once to look around.

The boy had given me the flowers because I said I had no money and I had not even thanked him for them.

How do you suppose I felt?

Everett, Wash.

THE PACIFIC COAST AS A MAN FROM MISSOURI SEES IT.

A resident of Hannibal, Missouri, who traveled recently from Seattle to Los Angeles, writes as follows in the St. Louis Christian Advocate:

"It is claimed, not only in the West but East and West, as well as in European countries, that the greatest city in the world (London not excepted) in population will be on the Pacific Coast; and that, within the present century. Everything points to the fact that this supposition is well founded. Contending for the world's metropolis is Seattle, Portland, San Francisco, Los Angeles and San Diego.

"Portland has a fine port, but 100 miles inland. Twenty years ago I could have bought, 15 miles from Portland, land at $25 an acre, now selling for $750 for 40-foot lots, and great buildings going up everywhere.

"San Francisco is far in the lead at present in number of inhabitants. Golden Gate Park, with its thousands of acres, its zoological and floral displays, as well as its wonderful Museum, is probably the finest park on earth today. I was only five days in San Francisco but I had both eyes open. While its harbor is as fine as the world produces there is one great drawback: Alas, it is Pagan! I would not like to say as much so as Pagan Rome in the Middle Ages. Without making odious comparison, let us say it is Pagan.

"Now we come to Los Angeles, the 'City of the Angels,' the infant wonder of the West, with its 400,000 inhabitants, with its 100,000 tourists. Along some of its streets a constant stream is passing, four abreast, up one side and down the other. In the state of California there are 81,000 licensed automobiles, 45,000 of them being at Los Angeles—more than in New York City.

"One block from our rooms is the First Methodist Church with a membership of 2,400. Sunday-school enrollment 3,430 scholars, and a seating capacity of 4,000. Unless you go ahead of time you cannot get a seat. Prayer meeting attendance say 700. The church was offered, for the ground on which it stands, over $500,000. As it stands today it would bring $1,000,000. Sunday evening we attended the Temple Auditorium Baptist Church, an audience of 4,500 and many turned away. The largest pipe organ in the United States, if not in the world, is in the Mormon Temple at Salt Lake City. The second in size is in this Auditorium. You have heard of the chimes of the bells in Edinburgh, Scotland. It is said that Frances Ridley Havergal, the poet, was confined to her room by sickness, and hearing the chimes of those bells she was inspired to write that song, 'Tell It Out Among the Nations That the Lord is King.' It is said that in the music and the singing of this song a poetical soul can hear the chimes of these old Scotch bells. Scotland's bells never exceeded in beauty the chimes of this Baptist Temple chimes Sunday evening pealing out over the city, set to the music, "Nearer, My God, to Thee," calling the 4,500 worshippers to their regular evening service. I speak of this Baptist and Methodist church because each is just one block from our room. Other churches are prosperous.

"Los Angeles is liberal. One week ago the ladies of the Y. W. C. A. started out on a canvass for $75,000, to assist them in their work, and up to Saturday night they had $70,000 of this money.

"I remember once to have read in the life of Henry Clay that walking up the hill ahead of the stage in Kentucky he was seen bending down with his hand to his ear as if listening, and someone said: 'Mr. Clay, what are you listening to?' He said, "I am listening to the tramp, tramp, tramp of the millions yet unborn who will inhabit these valleys.' Although Henry Clay is dead this was no visionary dream. His prophecy has been fulfilled, and one standing with his ear to the ground and looking at the rapidly growing Los Angeles, and hearing the tramp, tramp of the millions that are now on their way, it does not take much of a prophet to predict this as the metropolis of the world, and it is coming, not by greed or graft, but because of situation, because of the energy and business ability and integrity of the men who are at the helm."

THINGS THE CHURCH MUST FACE

Rev. Charles Stelzle.

Twenty-five years ago a famous French stateman said that the social question was a fad upon which serious-minded statesmen should waste no time. Today no thinking man will deny that it is the most important question which confronts us. This awakening has come none too soon, for already the horizon is dark with clouds of social unrest which may either distill into blessed showers or break upon us in a storm of fury.

Nowhere is this truer than in the great centers of population. Like a great whirlpool the city is drawing to itself those elements which constitute the social unrest.

The City's Varied Elements Of Social Peril

The growth of the city is one of the wonders of modern times. It is a product of the newer civilization. It is the outgrowth of modern economic and social conditions from which there is no turning back. The American city will unquestionably ere long dominate the nation. Whereas in 1800 only three and one-third per cent of the population in the United States lived in the city, today thirty-three and a third per cent live in town. Whereas in 1800 there were only six cities in the United States with a population of 8,000 and over, today there are 600 such cities.

The introduction of labor-saving machinery on the farm drives the farmhand to the city, while the rapidly developing transportation facilities send the business man to the suburbs, often leaving the control of the city in the hands of the least capable. Notwithstanding the best efforts of well-intentioned philanthropists to induce the immigrant and other laborers to move on to the land, they persist in remaining in the city. Because in the cities is found every element which has thus far tested the strength and the virility of the church—elements that in some instances have destroyed the very life of governments which had given promise of permanence—it is not difficult to understand that we are facing conditions which challenge us to work and to fight as never before.

More dangerous than any opposing religious system is the church's apparent failure to recognize the influence of social and physical conditions which affect many of those whom we are seeking to win to Christ. These conditions have more to do with their alienaton from the church than is generally supposed. To many, to smile has become a lost art. The look of care has come into their faces for so long at a time that it now seems almost indelibly impressed. To such, what meaning has the "Fatherhood of God" and the

"brotherhood of man"? "Where is God?" they ask, and "What cares man?" they say.

The Immigrant And The Negro As Citizens

Closely allied to this element in the city's life is the problem and the challenge of the immigrant. He is coming at the rate of a million a year. They told me in Hamburg the other day that this would probably be the greatest year in the history of immigration. The problem of the immigrant is peculiarly an American problem. Only about eight per cent of the population of Paris is foreign born. London has about three per cent foreign-born. But in the United States the 160 cities having a population of 25,000 and over have a foreign-born poulation of twenty-six per cent, and they contain over fifty per cent of the entire foreign-born population of the United States.

New York is a city in America, but it is hardly an American city. It is the chief Jewish capital of the world, containing a million Hebrews. There are more persons of German descent than live in any city of Germany, excepting Berlin. It contains twice as many Irish as Dublin, and more Italians than live in the city of Naples. Sixty-six languages are spoken. In one public school in Mulberry Bend there are children representing twenty-nine different nationalities. In history the immigrant has conquered nations, not always by force of arms but by method of life or by force of character. The average immigrant will make a good citizen, provided the American shows him how.

The problem of the negro confronts us, especially in the city. He now furnishes about one-seventh of our entire population. Other races of immigrants by contact with our institutions have been civilized; the negro has only been domesticated. The very qualities of manliness and intelligence which are essential for citizenship in a democracy were systematically expunged from the negro race through 200 years of slavery. In Chicago during twenty years the white population increased threefold while the colored population increased fivefold. In Philadelphia during the same period the white population increased fifty per cent while the colored population increased 100 per cent. In thirty-eight of the largest cities in the United States during ten years the negro population increased thirty-eight per cent, while the white population, including immigrants, increased only thirty-three per cent.

The Homes and Health of the Very Poor.

The tenement house problem confronts us in the city. In one ward in New York City there are 80,000 persons living, and there is only one church in this entire district. There is a single block containing nearly 7,000 persons; another block contains 1,672 persons per acre. It is called the "lung block" because more people die of tuberculosis in this block than die of the same disease in any other block in the city.

In the city, too, we find the problem of the child. The death rate of the poorest class of workers is three and one-half times as great as that among the well-to-do. But this difference in the death rates of the various social classes is even more strongly marked in the case of infants. Wolfe, in his studies of vital statistics, in a certain district, covering a period of twenty years, found that for every 1,000 children born in working class families, 505 died in the first year; 173 died among the middle class and only eighty-nine among the higher classes during the same period. The senior physician of the Metropolitan Free Hospital of London declared some years ago that the death rate of infants among the rich was not more than eight per cent while among the very poor it was often forty per cent. Here then is the challenge: Shall we surrender the children of the poor to poverty's grim demand, or shall we answer Christ's command: "Suffer little children to come unto me," by giving them the larger, fuller, more abundant life which he came to bestow upon the children of men?

There are 5,000,000 women in industrial life in the United States. Many of them are underpaid and too many are overworked. The story of the clerk class is a pathetic one—these vast numbers of men and women in our big department stores and in other wholesale and retail enterprises who are trying to live decently and wear the clothing expected of them, often upon a mere pittance.

These are some of the conditions which confront the church in the city, and the church must bravely meet them. But we cannot evade the following facts:

A Retreating Church And An Increasing Need

The church is slowly but surely losing ground in the great centers of population. Nearly every city in America is witnessing the removal of its churches from the densely populated sections where the church is most needed. Within recent years forty Protestant churches moved out of the district below 20th street in New York City, while 300,000 people moved in. While the church is deserting these fields socialism is coming in, and it is pretty nearly the only kind of "gospel" that the masses of people in these districts are hearing. If the tendency of the population is toward the city and if the cities are to dominate the nation, it doesn't require a prophet to foretell the inevitable result, if the failure of the church in the city continues.

Underlying this spirit of social unrest there is a deeply religious spirit among the masses. Socialism is a religion as well as an economic system. The great masses of workingmen are naturally religious, even though that religion may not always be expressed in the accepted orthodox manner.

God is not absolutely dependent upon the church for the carrying out of his plans for the redemption of the world. He may rebuke the church for her negligence, as he has often done in history, by raising up some other agency to do his work. God has often rebuked those who considered themselves the elect in the matter of interpreting his will. Francis of Assisi, Savonarola, Wycliffe, Luther and Knox, each were compelled to withstand those whose opposition was based upon a narrow conception of the significance and comprehensiveness of the kingdom of God.

But God waits to use the church, and the young people of this generation shall determine her destiny. What we need most of all is not another organization, but an adaptation of the church to meet the new problems which the twentieth century presents.

ESTIMATED INCOME OF UNIVERSITY OF CALIFORNIA FOR THE ENSUING YEAR

Considerable money is required to run a great educational institution in this age of the world. The annual income and expenditures at Harvard are two and a half million dollars. The income for the University of California for the year beginning July 1st, 1912, is estimated at $1,710,695. This must provide for building operation, the Lick Observatory, the university farm at Davis, the farmers' institutes and all the varied agricultural and scientific

work of the university, as well as for teaching the thousands of students at Berkeley.

From the State comes a little less than two-thirds of the university's income. This includes $406,000 restricted to use for building operations and for agricultural instruction and research, and $722,000 available for general university purposes. The United States government provides $80,000, mostly for agriculture. From income on endowment, comes $200,000. Gifts already promised, to be used for current purposes, will bring in $47,000. From sales of agricultural produce at the university farm, sales of the creamery there, and sales of the experiment stations at Berkeley, Whittier, Imperial Valley, Riverside, Santa Monica, etc., and from the tax for the inspection of commercial fertilizers $91,000 will be received. Fees paid by non-residents of California—for California students tuition is free—and infirmary, gymnasium and summer session fees, and deposits to cover breakage in the laboratories, etc., will bring in $98,000. From the university hospital and the medical and dental departments there will be receipts of $68,000, and miscellaneous minor receipts will bring the total insufficient for the university to meet the valid demands upon it for service to education and science. The year will be begun in the expectation of a deficit, which can be offset only, as it has been in the past, by benefactions of friends of learning.

Among the Churches.

First Congregational Church, Los Angeles.—At the twilight communion service on June 2 forty-six persons were received into the church.

Open Door Congregational Church, Deer Park, Wash.—Ten new members received June 2, seven upon confession. The pastor is delivering a series of four lectures, Wednesday evenings, upon "Congregational History and belief."

CHARLES H. BURDICK, pastor.

Sunnyvale, California.—Our church has undergone a complete renovating and tinting and varnishing which adds greatly to the appearances of the interior. This was the volunteer gift of one of our families, Mr. and Mrs. R. C. Kirkwood. Our Sunday-school superintendent, Mr. R. C. Beach, has missed only two Sundays in the ten years since the school was first founded. New chairs have been secured for our growing primary department.

WASHINGTON.

Seattle—Plymouth.—Received forty-seven members at the last communion service, of whom eighteen united upon confession.

Seattle—Beacon Hill, James A. Henry, pastor.—The fine new church building, costing $20,000, was dedicated on May 19th and nearly $800 was raised upon the occasion to pay bills and enable them to avail themselves of the aid of the Building Society's pledge. The sermon was preached by Rev. F. J. Van Horn, D. D., of Plymouth church.

Tacoma—Pilgrim.—This church received five new members at its last communion occasion. The last installments have been paid upon their church lots by the subscribers to that part of their fund and $500 adidtional has been provided by the Church Extension Society of Tacoma so that this church also, with the aid of the C. C. B. S., will have their entire church plant free from debt.

The Tacoma Association held its 20th annual meeting at Olympia on May 21st and 22d. Its general theme was "Church Efficiency," this being subdivided into seven parts: "An Efficient Christian Life," "An Efficient Gospel for Men of Today," "Efficiency in Organization," "Efficient Leadership," "Efficiency in Missionary Activities," "Efficiency in Religion Education," "Efficiency through Cooperation." They seem to have had a very efficient business or program committee, making a very interesting meeting which was well attended. It is proposed that the Tacoma and the Northwestern Associations shall hold a joint meeting in the fall, the place to be left to the committee.

North Yakima, First, Rev. E. A. King, pastor.—This church received thirty-two members at its recent communion service and now has a membership exceding three hundred. Their building has been twice enlarged since the coming of the present pastor. They have a Bible school enrolling over a hundred with an average attendance of over seventy.

Moxee Valley.—This church has moved its building over two miles to a new location in Moxee City and by so doing has been able to double its membership and its congregations are said to be overflowing the capacity of the house.

SAMUEL GREENE.

INLAND EMPIRE NOTES.

By Iorwerth.

A Council of Recognition was held at the Eden Orchard church, 15 miles east of Spokane, last week. Rev. B. C. Preston acted as moderator and Rev. G. B. Wilder as scribe. All steps taken in organizing the church under the direction of the pastor, Rev. W. D. Eddy, and supported by the church extension society of Spokane, were reviewed and approved. The church is in the center of a rich orchard district rapidly developing. The building was erected by the German Evangelical Synod of North America. The council passed a vote of thanks to the said body for their Christian courtesy in the transference of the property. Rev. J. L. Keen presented a paper on Congregational Fellowship, which was followed by addresses by Revs. H. E. Anderson and D. E. Wilson, on Fellowship of the Churches, and Fellowship of the Pastors.

Trent.—The church at this place, 8 miles east of Spokane, promises rapid development, as two great industries have been started in the vicinity, a cement plant and a paper factory. It has recently purchased a piano and hymn books.

Vera.—The Sunday-school at this place, one of the most prosperous orchard districts in Spokane valley, is prospering, having nearly reached the 100 mark. On a recent Sunday Grandma Gentry walked nearly a mile to be present in the service, and to put her pennies in the birthday box on her 82nd birthday. The ladies' aid society held a special meeting recently to paint the church pews.

Pasadena.—This is one of the most beautiful rural districts of Spokane on the banks of the river. It is a part of the location once selected for a Congregational college, and chartered as Finney College, and which would have probably materialized had it not been for the panic of '93-6. The Sunday-school at this place is growing in numbers and interest, the young people having organized an adult class.

The Columbia Sunday-school, under the care of G. F. Baker, is also making splendid progress. The churches and preaching stations last mentioned are under the care of Rev. D. E. Wilson, as superintendent of the Spokane Church Extension Society. He is aided by several laymen who are rendering effective service.

Spokane.—Rev. G. A. Grant, who has taken up the work at Cannon Hill church, Spokane, and is doing well, expects his family to join him in the near future.

Rev. B. C. Preston, of Plymouth church, will attend the national political conventions at Chicago and Baltimore. He has had considerable experience in that line and gave an interesting address on the subject last Sunday evening.

Hon. J. D. Bassett and wife are visiting their old home in Connecticut. Mr. Bassett is one of the most prominent and useful Congregational laymen in Spokane.

The Orchard and Pleasant Prairie churches have extended a call to Rev. J. M. Lavander, of Loon Lake.

NOTICE OF WOMAN'S HOME MISSIONARY UNION.

The summer quarterly meeting of the Woman's Home Missionary Union will be held at Piedmont Park, June 20, 1912. The sessions at 10:30 a. m. and 1:30 p. m. will be held in the amphitheater, and will be short to give time for enjoying the beauties of the park. The afternoon session will be conducted by the auxiliary of the First Church, Oakland.

This will be a picnic day, and all who come should bring lunch, and a cup and spoon also if they wish coffee which will be served for five cents a cup.

Slips marked "Home Missionary Union, June 20" will be sent to the auxiliaries, and if these are presented at the gate, the admission to the grounds will be five cents. Additional slips in any number can be secured by application by June 16th to Mrs. O. W. Lucas, 2409 Carlton St., Berkeley. In going from San Francisco take the Key Route ferry and Piedmont train to 40th street terminal. From there the Piedmont car goes directly to the park. Come and enjoy the day.

MORE ANCIENT HISTORY

Rev. Joseph Rowells.

First Protestant Chapel in New Granada.

For three months after reaching Panama, I held a Sunday morning service in the dining room of the Western Hotel, where I boarded. This was the best that could be done, but it was very inconvenient, both for myself and the hotel helper, especially when crowds of passengers were crossing the Isthmus. I searched the city in vain to find a convenient residence, but at last an English gentleman, suddenly called home, offered to me the building in which he had been living, for his unexpired term of rental, which offer I gladly accepted. It was a stone building, two stories high, in the southwest angle of the city, next the wall, commanding a fine view of the bay, and open to the pure sea breezes. There was no better location for my work in the city and I was most thankful for it. It was an ugly looking building, black with rust, fog and age, but it was mine, and I could do as I pleased with it. My part was the upper story, which was divided into several rooms with partitions of boards set up right. I had not a single article of furniture, but I slept on the floor, looked up into the smiling stars and thanked God for my home, such as it was.

But the first thing was to have a room for religious services. I took down some partitions, so as to have a sizable room, procured from merchants some empty Havana sugar boxes, which I cut into uprights, and with the partition boards made seats enough for perhaps a hundred sitters. These seats, having no backs, plead for short sermons. It was a rough place, but it was mine, and I could invite people to visit it.

But God was better to me than my own plans. Two women (God bless them), one from Ohio and the other from Alabama, came in to see what I had done, and seeing the desolate look of the place, planned better things. They solicited money from the merchants, procured matting for the floors, covering for the unplaned, whitewashed seats, a three-sided frame covered with print for a pulpit, in it a table, on which were two tall, plated candlesticks, with candles for evening services, and curtains for the unglazed windows, and lo! my bare room was transformed into a very inviting chapel.

Nor did they stop there. They fitted up my bedroom with bedstead and bedding, matting for the floor, a chair and table, candles and candlestick, making a very inviting room of it, much the most comfortable room I had yet occupied on the Isthmus. "I laid me down in peace and slept," and thanked God for kind friends in a strange, semi-heathen land.

In that improvised chapel,

"God came down on souls to meet,
And glory crowned the mercy-seat."

Well-dressed residents and dirty, roughly-clad strangers sat there, side by side, and the Spirit of God made no difference, working for salvation in many hearts.

The Home.

THE PRESSING NEED OF A PEACEFUL MIND

I wonder how many wives who are secretly—or vociferously—disappointed in husbands who didn't "get on" in life as they expected them to, or as their youthful promise misled them into believing they would, realize how much they contributed to the failure.

I wonder how many of them, in their accusing regrets and bitter, reluctant resignation, know that they clipped the wings and weighted the feet that set out to attain the heights.

A little word that Kubelik said the other day in beautiful tribute to his wife has, somehow, singled her out, and pointed the finger of accusation at the host of unhappy, discontented, thwarted wives who have not her wisdom—and her sympathetic understanding and devotion.

Kubelik—gifted master of the violin, that slight, vivid figure that, with a wooden box and a strand of strings on his arm, can occupy a big, barren stage alone, and thrill and hold in thrall a vast gathering of his fellow beings,

wake up their slumbering souls and stir them to tender, sweet, hopeful, loving, forgiving divine thoughts—Kubelik, who, on his farewell night in New York two years ago, by one little returning step upon the stage, brought more than 3000 shuffling, departing hearers to a pause and perfect silence, when, by one step, he indicated his willingness to give them a final encore number for good measure, and kept them there entranced with listening to him the while they were missing their boats and trains and reserved supper tables; Kubelik said in answer to the pleasant comment on his health and energy and sane, serene poise:

"I have my dear wife to thank for all that. She knows so well how to keep me happy and with the peaceful mind for my work."

Only the eager, impassioned toiler, striving toward the attainment of an ideal, can quite fully understand the Kubelik tribute, and the pressing need of a peaceful mind to one who would give of his best in achievement.

A man can't go to his work—whether it be the building of a great poem or a brick wall—and do his best with his mind disturbed by his wife's complaining or wrangling or fault-finding.

He can't go from a turbulent meal in a disordered household, torn by contention, nerve-shattered by a "scene" that has given vent for the discharge of feminine hysteria and do his best in painting a picture or carrying through a deal, in selling neckties or running an engine.

He can't waste his energy in reasuring an emotionally-exacting woman that he loves but her and never loved another, and explaining away from her jealous mind all suspicious circumstances, and yet have enough left to command the composure and concentration necessary for creative work—even when it is no more than the creation of a new-style lapel in a tailor shop.

A man can't get out in the full vigor that he needs to hold his own with rival workers in a man's world when his mind is disturbed and his digestion upset by an angry woman who threatens to go home to mother, or burn down the house, or turn on the gas if he does this or doesn't do that that she tries to force him to do to test his love for her, or her puny power over him.

Some men can't be honest—and retain the peaceful mind of the unafraid to do the humdrum daily task as it should be done—because of wives who weep and pout, and nag and taunt because they have not all the money they want for the automobiles and theatre tickets, the unimportant, superfluous, burdensome things that money can buy.

The first requisite of the worker, whether he be artist or laborer, leader or subordinate, is the peaceful mind—the deck cleared for action, as it were.

If only wives knew!

Suppose Xantippe had known?

Or Bulwer Lytton's fretful flighty wife?

Or the poor, misguided, harried woman, proud, disdainful and deficient in sympathy, who was Abraham Lincoln's wife?

And if they knew would they submerge their own individually, suppress their own ego so far as to try to learn how to keep a man "happy and with the peaceful mind for work," merely because they had happened to be married to the man?

This is not a self-effacing age for women.

Nearly every woman—unless she is a hopelessly supine, old-fashioned woman, unaware of her rights and the possibilities of modern independence—feels herself entitled to a "career" of some sort.

She's bent on cutting some ice herself more than on helping some man, from her obscure place in his shadow, to do the cutting.

It is pretty hard to find women who are willing to be the kind of a wife Mrs. Gladstone was—doing with her own hands and out of her own devotion all the little necessary services that saved him from the friction of life, and conserved his powers in their freshness for his chosen work.

Mrs. Gladstone wasn't in the least above coming with a bag with fresh linen when Parliament was in session and Gladstone was to speak, and seeing to it that he was well prepared beforehand, and caught no cold from his ardor and a damp shirt after his speech.

She let him eat his breakfast in silence, without petulantly protesting that he no longer loved her because he so neglected her at table, secure in her knowledge that he sometimes needed opportunity for meditation.

Mrs. Thomas Edison could have got a divorce in any easy court long ago for "cruelty and neglect," "mental anguish," or any of those fanciful charges, if she'd been of the mind to, for it is a matter of anecdotal fact that Edison's domestic habits are shockingly irregular.

Lots of times he doesn't come to the meals that are so laboriously prepared for him; and "stays out nights"— in his laboratory.

But Mrs. Edison sort of sensed it that he might want to have a chance to invent things—and she lets him alone, slips in nourishment when she can manage it without disturbing him, and sees to it that he gets rest after his long vigils; and all this helps to give him "the peaceful mind" for his work.

The worker needs this sort of protecting care—especially the creative worker—in order to have the peaceful mind for work.

Balzac, prodigious producer that he was, had the fond protection of his cook, Auguste, who kept out bothersome visitors, brought him soup and set it where he would notice it without being distracted by it; and he had the comfort of the appreciative sympathy of Mme. Hanska—when she wrote to him and assured him of it.

But he couldn't get his mind on his work, try as he would, when she didn't write, or wrote disquieting letters.

Workers need the peaceful mind—even when they are women workers.

But where is the woman who can get the devotion a self-effacing wife gives a husband?

How many women striving for careers, endeavoring to give expression to talent, are so lucky as Patti, who was cherished by Nicolini?

Perhaps in this very want lies the explanation why so few women have achieved greatly.

When women no longer give this sacrificial service to men—as they may not if they are busy in careers of their own—how will it affect men?

Will they refuse to marry as self-protection?

—Helen Dare.

PAMELA'S PEAR-TREE.

Pamela and Priscilla were two sisters who early discovered that they lived right under the top of the sky.

From the appearance of the first violet to the melting of

the last snow-flake they spent a large part of every day out of doors.

They had their tasks in the house, and, when these were finished, they ran to their playhouse, which was furnished with pieces of broken china, or to their factory, a long board fitted up with nails, spools, and strings.

In summer they rejoiced to go berrying; and the foot-path through the woods, the stones across the brook, the breeze in the high, hot pasture, the rattle of the first handful in the pail, the odor of the sweet fern, all things added to the pleasure of berrying.

In winter they coasted and skated, made forts and snow men, and spoiled the smoothness of the fresh snow banks by printing their life-size figures on them. But most of all they enjoyed walks with their father, and dearly he loved to take them with him.

Once they were out in a little glen near the meadow when the dew was falling: they felt the chill of the deepening shadow while the sun still touched the tree tops and heard the pip, pip, pip, of a disturbed robin settling himself for the night. At another time they went with him to the West Village after sunset and heard the whirr of a woodcock as it rose from the ground.

These were some of their delightful times, but this story is not about the pleasure of the little girls.

Their grandmother lived in the next house. They ran there a dozen times a day, dodging under the hopvine arch down the grassy path bordered by currant and gooseberry bushes, by the old cherry-trees, and there they were at grandmother's door.

The chief attraction was always the pantry. The girls had been known to climb the shelves just to see if what smelled so good was a new batch of Banbury cakes or only the lingering odor of the last batch. Such jellies and tarts, such seed cakes and pickles as possibly might be had! When the important Harrison cake was being compounded and little try-cakes were taken out of the oven, who could wish to be elsewhere than in grandmother's kitchen? But, as everybody knows, this story is not about good things to eat.

Grandmother had a beautiful garden just beyond the currant and gooseberry bushes, where larkspur, foxglove, and hollyhocks grew: campanulas, rose acacia, bridal wreath and many other flowers made it a delightful place to linger.

Grandmother's greatest pleasure was to work here, and she thought the girls should have a garden, too. So father laid it out for them, making a drawing to show how it would look; and the girls decided then when they would plan ladies' delights, bluebells, dialetra, and myrtle, which corners would be best for peonies and syringa, whether or not they would have tigerlilies; and so they enjoyed their garden before it really existed.

Finally it was ready, oblong in shape, with an oval bed on each side, one for Pamela, one for Priscilla; and, after the needed sun, rain, and care, the flowers flourished and bloomed.

But this is not a story of the garden.

Near by an old apple tree grew and spread its large limbs horizontally, as apple-trees do, and one of them much overshadowed the garden. Just under this huge limb, in Pamela's part of the garden, came up a tiny pear-tree. It was just a little shoot. Nobody knew how it came there or took any care of it, yet no one disturbed it; and it managed to grow tall, slender, and straight until one day it reached the apple-tree limb. Then its troubles began.

By this time the girls were more interested in other things than outdoor play. A Latin grammar began to have great importance, the making of buttonholes seemed desirable and had its difficulties, and their mother said that they must not grow up without learning to make bread.

So the little gardens were neglected. When Priscilla happened to go to them one day, she was surprised to see the little pear-tree still growing, but no longer straight. Compelled by the apple-tree limb to bend, it had slowly curved over until what should have been its topmost leaves swept the ground. It was surely a pitable condition for a young tree, but it bravely continued to grow with all its might.

Then came a year when the old apple-tree yielded scarcely apples enough for a pie, its room was needed, its wood would furnish good fuel for an open fire, and the good old tree fell.

Through all the work of felling the tree, sawing its huge limbs, and clearing the ground, in some way the pear tree survived. Its trunk was then found to be quite thick and sturdy, and immediately upon the removal of the apple-tree it sent up a strong straight shoot toward the sky. It seemed to grow with the greater strength for its long repression: the new shoot rapidly became a large branch, sending out small branches on all sides.

Pamela and Priscilla looked at it with wonder. Their father now cut off the puny stalk which had swept the ground, and it grew still, on and upward, the pride of the family. It proved to be a favorite pear and bore fruit abundantly for many years. It may still be seen,—an old, old tree, broken limbed and weather-worn now, but no stranger would ever suspect that the slight curve of the trunk marks its great and successful endeavor to grow in spite of all obstacles.

To-day Pamela, a grandmother herself, trains a pretty vine around the old tree and recalls its youthful struggle.

EDWARD PORTER'S TRAVELS

It was a Friday morning in spring, Edward Porter was lying on a couch in front of a window. He had been reading the morning paper. He laid it down and looked out of the window.

On the lawn in front of the house next door four boys were playing ball. Edward knew those boys, and wished he were out there playing ball too. From the second house another boy came out and started down the street. He was carrying a new kite. Edward was acquainted with that boy also. Edward was sure he was taking the kite to show it to another neighbor, and that after school they would go to the park together. There was just enough breeze to fly a kite well, and not too much. Edward wished he could go to the park with them and fly his kite too.

"What's a boy good for, anyway, when his leg is broken?" he asked impatiently.

Uncle Stephen, who had just come in from the breakfast table, laughed.

"That depends on the boy," he said. "If his legs were the best part of him it would be dreadful for him to lose the use of one of them, even for a little while."

"Why aren't they the best part of me?" Edward protested fretfully. "I can't go anywhere without them."

"But if they really were the best part of you it wouldn't do you any good to go anywhere even if you did have them both. Legs can't see, or hear, or think, or know."

"But the think part of me can't go anywhere without my legs. It isn't any good to take me around."

"Isn't it? It is the only part of you that can take you around, for without your 'think part' the rest of you wouldn't know where it was or what was going on."

"I want to go——"

"Hold on!" cried Uncle Stephen. "I won't stop to read the paper just now. I'll play a game with you instead. You let your 'think part' go wherever you'd like to go this minute, and I'll guess where you've gone."

"You can't," said Edward.

"Oh, I'll have to ask questions. We can play this game just as we play 'Twenty Questions.' We'll ask questions which can be answered by 'yes' or 'no' or 'I don't know,' and we won't guess until we think we know the right place. We can ask but twenty questions, and can guess but three places. If we can't guess then we have to give up and let the other fellow travel."

"All right," said Edward. "I've gone."

"Are you in sight from the window?"

"Yes."

"You've gone out to play ball with the boys. Now it is my turn. I've gone."

"I know where you've gone without asking a thing. You've gone up to Green lake fishing. I heard you talking to papa about it last night."

"Right."

Then Edward "went" to the park to fly his kite. Uncle Stephen went to a concert. Edward went to his grandfather's to stay all summer. Uncle Stephen went to Lawrence to see if the strike was over. Edward went to work in a mill, and decided he would rather be at home playing games, even if he did have a broken leg. Uncle Stephen went into a hospital and saw a boy with one leg cut off, but he was playing beautifully on a violin; Edward found out all about it just by asking questions answered by "yes" and "no."

Then Edward "went" somewhere that puzzled Uncle Stephen so much that he could not guess where he had gone for a long, long time. He would have had to give it up, but Edward let him ask a second twenty questions, so he succeeded in finding him at last.

Edward went a very long way off, where neither he nor Uncle Stephen ever had been before. It was cold there, with a great deal of snow and ice. Uncle Stephen began to think it must be an ice carnival in Montreal, but Edward said "no" to questions leading that way. Edward had been gone a long time. He didn't know exactly how he had traveled, but he thought he went by ship at least a part of the way. He had seen many strange sights, among them a volcano.

No, Edward was not acquainted with anyone who had been there; he had not read a description of the place in a book; no one had told him about it; he had not dreamed of it. Then Uncle Stephen noticed the morning paper lying on the foot of Edward's couch. Yes, Edward had read about the place in that. After a good many more questions Uncle Stephen found out that no one ever had been there until this winter. Then he guessed that Edward had gone to discover the south pole.

"My head is worth more than my legs, after all." Edward finally admitted, after they had finished the game. "They never could have given me anywhere near so much fun as I've had this morning in my travels all over the world."—Fannie W. Brown in The Continent.

'TWIXT EAST AND WEST
FASTEST AND BEST

THE ONLY SAN FRANCISCO AND CHICAGO LIMITED TRAIN

SAN FRANCISCO
"Overland Limited"

Sixty-Eight Hours to Chicago
Electric-Lighted Throughout
Parlor Observation, Sleeping and
Unsurpassed Dining-Car Service
Attentive and Courteous Employes

Southern Pacific

The route to Lake Tahoe and Yellowstone Park!

See our Agents

Flood Building Palace Hotel Ferry Building

Elizabeth, just six, had gone to kindergarten and enjoyed very much the little motion songs taught there. She was very enthusiastic at learning all the words, but one day she realized that try as she might, she could not make her voice harmonize with those of the other children. Thoroughly disheartened, she ran home to her mother and with a sigh said: "O mamma, I don't know what I shall do. I'm so full of words, but so empty of tune!"

A little more Cross and a little less creed,
A little more beauty of brotherly deed;
A little more bearing of things to be borne,
With faith in the infinite triumph of morn.
A little less doubt and a little more do
Of the simple, sweet service each day brings to view.

Sermons of Dr. William Horace Day:
"STUDY"
and
"GOD or MONEY"
10c per copy.
Address First Congregational Church,
841 So. Hope St., Los Angeles,
or
Call at Sadler's Book Store,
2255 Telegraph Ave., Berkeley.

MILLS COLLEGE.

Only Woman's College on Pacific Coast.

Suburbs of Oakland, California.

Full collegiate courses leading to degrees. Entrance and graduation requirements equivalent to those of Stanford and University of California. Students fitted to teach regular lines of academic work and Home Economics. Special advantages offered in music, art and library study. Well-equipped laboratories, modern gymnasium. Provision for out-door life and amusements. Christian influences, non-sectarian. Courses so arranged that students may enter either semester. Semesters open in August and January. President Luella Clay Carson, A.M., Litt.D., LL.D. For catalogue address Registrar, Mills College P. O., California.

POMONA COLLEGE

CLAREMONT, CALIFORNIA.

A Christian College of High Standards and Fine Equipment, in an Ideal Location.

For catalogue and illustrated pamphlet,

Address, THE SECRETARY.

PACIFIC THEOLOGICAL SEMINARY
—Located at—
Berkeley, Seat of the University of California.

Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled. Expenses low. Year opens August 20, 1912. Address President,
C. S. NASH, D.D.

Free Kindergarten Normal School
of the
Golden Gate Kindergarten Association
Accredited by the State Board of Education.

Miss Virginia Fitch, President.
Miss Anna M. Stovall, Principal.

Address: 1617 California St., Room 7
San Francisco. Cal.
Telephone Franklin 2827

YOSEMITE VALLEY

Yosemite National Park

THE SCENIC ATTRACTION OF CALIFORNIA
THE SUMMER OUTING PLACE OF THE SIERRAS

Plan to Spend Your Vacation in Yosemite Valley

Here you find everything that contributes to a full measure of health and pleasure. Life in the mountains with all that that means. Fresh air, Pure Water, Recreation, Rest, Comfort, Surrounded by the Sublimities of nature.

THIS IS NOW A SHORT, EASY TRIP.

Daily train service to the Park Line. Thence a few hours delightful drive into the Valley, to your hotel or camp. Through reduced rates from all points.

ASK FOR YOSEMITE OUTING FOLDER

See either SOUTHERN PACIFIC or SANTA FE
or address

Yosemetie Valley Railroad Co.

Merced, Cal.

Camp Curry

YOSEMITE

Offers special rates of $12.50 per week to all ministers and their immediate families. There is more snow now on the mountains about Yosemite than at this date last year, when there was the greatest snowfall in the history of Yosemite. Snow and water conditions are ideal this year on account of cold winter and late spring.

David A. Curry,

Camp Curry, California.